

The Presbyterian Review.

Vol. X.—No. 21.

Toronto, November 30, 1893.

\$1.50 per annum.

Brotherhood of Andrew and Philip.

SO great was the interest in the convention of the Christian Endeavour representatives in Montreal last midsummer, and so widespread have the influences from that organization become, that the Christian world is now looking with special interest at another organization that is coming into prominence, not as a rival of Christian Endeavour, but as an associate in the field of Christian activity. This new organization is the Brotherhood of Andrew and Philip, whose first Federal Convention has just been concluded in New York city.

The Brotherhood of Andrew and Philip is a young men's organization. If it is asked, why a new organization of this kind, the Brotherhood makes answer in this way: First of all there are no mixed organizations in the Church which engage the activities of young men to any large extent. The Young People's Society of Christian Endeavour has done most along this line, but even that Society does not include within its membership any large proportion of young men. Second, the desperate need of special effort on the part of the local churches or congregations on behalf of young men. The largest proportion of non-church-goers is found among young men. It is estimated that but five per cent. of the young men of this country, and they constitute about one-sixth of the population, are church members, fifteen out of twenty-five attend church with any degree of regularity, and seventy-five out of every one hundred never attend church at all. On the other hand the saloon, billiard room, concert hall, and other worse places are supported almost entirely by the young men. The land teems with secular orders, clubs and societies whose tendency is to draw their members away from religious influences and to unfit them for Christian work. The changed conditions of modern life has altered the relations and social positions of young men most of all. Thousands of young men are on the move, they have no home life, they are strangers standing in special need of personal touch and sympathy. Third, the facts go to prove that an exclusively young men's organization is best able to interest and reach the men. The success of numerous similar orders, composed as they are exclusively of men, the success of the Young Men's Christian Association as a united enterprise of the church, the success of such parochial organizations as the Young Men's Guild of the Church of Scotland, the Young Men's Friendly Society of the Church of England, and others attest the truth that there is marked power in this form of organization.

The general organization of the Brotherhood aids in utilizing the social factor for the progress of the local church, as well as the Church at large. It is claiming to have points of advantage over the Young Men's Christian Association. The Y.M.C.A. necessarily disregard the lines of parishes and denominations. It has all the advantages that come from undenominational and unchurchly work, but it suffers from all the disadvantages of this position as the outpost of the Church and, as it were, outside of the Church. On the other hand, the Brotherhood Chapter has all the advantages of an organization within the Church lines and under the influence and control of the Church.

It secures the co-operation, not of a few volunteers, but of the larger number of men in the congregation. The Brotherhood Chapter engages first in work within the bounds of the congregation. It has its limits and it can hope to cover its field and do its work fairly well. It engages in evangelistic work outside the parish but always from the church as a centre, and it brings its fruits home to the church. The Brotherhood idea or system brings the young men of the congregation under the guidance and instruction of their natural leaders, the pastor, elders and deacons. And the Brotherhood work is, as it were, the missing link between the work of the Young Men's Christian Association and the local congregations in that it can bring the young men reached through the Association under the influence of the Divinely instituted means of grace in the Church.

The object of the Brotherhood of Andrew and Philip is the spread of Christ's kingdom among young men, and the scope of the work is found in the light of the example of Andrew and Philip. There are two rules of the Brotherhood to which every member must subscribe, the rule of prayer, and the rule of service. The rule of prayer is to ask daily for the spread of Christ's kingdom among young men, and for God's blessing upon the labours of the Brotherhood. The rule of service is to make an earnest effort each week to bring at least one young man within the hearing of the Gospel, as set forth in the services of the Church, young people's prayer meetings and young men's Bible classes. In addition to the things specified under these two rules, the Brotherhood lays out to develop the social and fraternal intercourse of young men throughout the Church and in their respective congregations in a manly, Christian way.

The Brotherhood of Andrew and Philip was started by fifteen young men in Reading, Pennsylvania, in May, 1888. In November of the same year the objects and methods of the organization were made known by letters to ministers of the Reformed Church, in reply to which many recommendations of the plan proposed were received. A number of young men pledged according to the two rules of prayer and service constitute a Chapter. Chapters came into existence rapidly, so rapidly indeed that in the midsummer of the year after the first was formed, a convention was called to form a general organization. A second convention was held in Philadelphia in 1890, at which time it was found that there were thirty-four chapters in existence, with a membership of over one thousand. Conventions were held in 1891 and 1892 with an increased membership and interest, and with reports of growing interest and influence. Within the half year fifty new chapters have been organized, making in all over one hundred and twenty-five, and these are being added to greatly. The Brotherhood is now being utilized by five denominations on this western continent, viz.: the Presbyterian, Congregational, Methodist, the Reformed Church in the United States and the Reformed Church of America.

THE prayer for what is lacking should never be separated from thanksgiving for what has been granted.—Peloubet.